

INTERNATIONAL **J**OURNAL OF **R**ESearch **C**ULTURE **S**Ociety

ISSN (O) : 2456-6683

Monthly Peer-Reviewed, Refereed, Indexed Research Journal

Internationally approved Scientific Journal

Impact Factor: 7.148 & Scientific Journal Impact Factor: 5.901



International Conference on Politics, Law and Journalism

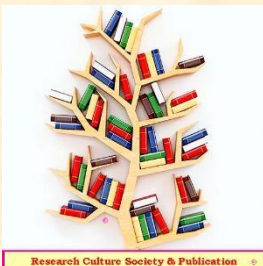
Date: 10 – 11 February, 2024

DOIs:10.2017/IJRCS/ICPLJ-2024

Conference Special Issue - 33

February - 2024

Organized by :
Department of Journalism and Advertising, State University of Trade and
Economics, Ukraine
Eurasian Research Organization
Telangana Tribal Welfare Residential Law College for Men (TTWRLC)
Sangareddy, India



Research Culture Society & Publication

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International Conference on Politics, Law and Journalism

(ICPLJ – 2024)

Date: 10 – 11 February, 2024

Conference Special Issue - 33

The Managing Editor:

Dr. C. M. Patel

(Research Culture Society & Publication)

Jointly Organized by :

**Department of Journalism and Advertising, State University of Trade and
Economics, Ukraine
Eurasian Research Organization
Telangana Tribal Welfare Residential Law College for Men (TTWRLC)
Sangareddy, India**

Published by :

INTERNATIONAL JOURNAL OF RESEARCH CULTURE SOCIETY

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INTERNATIONAL JOURNAL OF RESEARCH CULTURE SOCIETY

ISSN(O): 2456-6683

Research Culture Society and Publication.

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About the organizing Institutions:

The history of State University of Trade and Economics starts from Kyiv branch of the all – Union Correspondence Institute of Soviet Trade founded in 1946. By the Decree of the President of Ukraine № 1059/2000 of September 11, 2000 the University was granted the status of the National University.

Department of Journalism and Advertising : The department offers Advertising (Master) and PR and Advertising (Bachelor) programmes.

‘Research Culture Society’ (RCS) is a Government Registered International Scientific Research organization. Registered with several United or Government bodies. It is also an independent, professional, non-profit international level organization. RCS-ISRO shall also initiate and setting up new educational and research programs with other international organizations. Society has successfully organized 155+ conferences, seminars, symposiums and other educational programmes at national and international level in association with different educational institutions.

Telangana Tribal Welfare Residential Law College for Men (TTWRLC), Sangareddy is the first residential tribal law college in India established in March, 2021 by TTWREIS, a registered society committed for the cause of providing free quality education to the Tribal students. The College has got approval from Bar Council of India and is affiliated to Osmania University, Hyderabad, India.

“Eurasian Research Organization” is an international scientific research organization registered with government bodies and united organizations. It is also a professional, autonomous, non-profit organization operating on an international scale. Along with other international organizations, Eurasian Research organization will also start up new research and teaching initiatives.

Objectives of the International Conference :

- Objectives of the International conference: Identifying the current scenario and interrelationship of Politics, Journalism, media and Laws.
- Identifying various knowledge forms of Politics, Media Communications and Laws.
- Analyzing the vision of different countries Politics, Power, Communications and Journalism.
- Research Presentation with latest information.

About the Conference:

‘International Conference on Politics, Law and Journalism’ aims to bring together leading academicians, research scholars and interested individuals to exchange and share their experiences and research results on all aspects of Politics, Law, Media and Journalism Conference. It also provides a premier interdisciplinary platform for researchers, practitioners, and educators to present and discuss the most recent trends in Politics, Law, Media - Journalism and its concern related to writing and study.

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Patrons:

Prof. Dr. Diana Fayvishenko, Department of Journalism and Advertising, State University of Trade and Economics, Ukraine

Dr.C. M . Patel, Director (Admin & IT), ‘Research Culture Society’ and President, ‘International Scientific Research Association’. Program Head, Eurasian University.

Conference Speakers:

Prof. Diana Fayvishenko, Head, Department of Journalism and Advertising, State University Trade and Economics, Ukraine, Europe

Prof. Yanina Lisun, Associate Professor, Department of Journalism and Advertising, State University Trade and Economics, Ukraine, Europe

Dr.B Geetha Devi, Principal - Telangana Tribal Welfare Residential Law College for Men (TTWRLC) Sangareddy, India

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Prof. Diana Fayvishenko

Prof. Yanina Lisun

**Head, Department of Journalism and Advertising,
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Message



Dear Professional Colleagues.

We are happy that Department of Journalism and Advertising (State University of Trade and Economics, Ukraine) in collaboration with ‘Research Culture Society’ and ‘Scientific Research Association’ (Government Registered Scientific Research organization) are organizing ‘International Conference on Politics, Law and Journalism’ during 10 – 11 February, 2024.

The aim of this International E-conference is to provide an interaction stage for researchers, practitioners from academia and industries to deal with state-of-the-art advancement in their respective fields. The main objective is to observe the current scenario and trends of Politics, Law, Media and Journalism.

We believe, this International E-Conference will help in redefining the strong connect between education and digitalization and the holistic development of students in the academic institutions. An additional goal of this international conference is to combine interests and scientific research related to Politics, Law, Media and Journalism to interact with members within and outside their own disciplines and to bring people closer for the benefit of the scientific community worldwide.

Our best wishes to the organizers and Participants of the conference. !

Prof. Diana Fayvishenko (ICPLJ-2024 Conference Chair)
Head, Department of Journalism and Advertising,
State University of Trade and Economics, Ukraine, Europe.

Prof. Yanina Lisun (ICPLJ-2024 Conference Convener/Co-ordinator)
Department of Journalism and Advertising,
State University of Trade and Economics, Ukraine, Europe.

Dr.C. M. Patel

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Message

Dear Professional Colleagues,

It is gratifying to note that Department of Journalism and Advertising, State University of Trade and Economics, Ukraine; Telangana Tribal Welfare Residential Law College for Men (TTWRLC) Sangareddy, India; Eurasian Research Organization in collaboration with 'Research Culture Society' (Government Registered Scientific Research organization) are organizing - 'International Conference on Politics, Law and Journalism' during 10 – 11 February, 2024.

This international conference will allow the participants and academicians to reveal their endeavors, extend academic professional networks and jointly ascertain the existing and upcoming research instructions guidelines and presented thoughts at international level. I believe that all the presentations in this academic research conference will bring interesting topics with fruitful discussions.

I believe, this International Conference will help in redefining the strong connection between students and academicians from different institutions. An additional goal of this international conference is to combine interests and research related to Politics, Law, Media and Journalism fields academia, researchers and students.

My best wishes to the committee members, speakers and participants of the conference.

Dr.C. M. Patel

Director, Research Culture Society.

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The human–animal relationship through the lens of G.H. mead's symbolic interactionism : An analysis from socio-legal perspectives

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Abstract : *The present paper focuses on the human and animal relationship under the lens of G.H. Mead's theory of symbolic interactionism and animal rights in India. Human interaction with animals is a core idea of contemporary social life. Animals are so compactly adorned into the fabric of society that it is difficult to envision life without them. Several research depict that animals are essential in human interactions and have shaped our environment. Over the last few decades, this relationship has grown into new facets that have elevated new ethical, efflorescent, and valuable discussion. Symbolic interaction is a powerful antidote to structural determinism. Symbols rose in the course of social interaction, and they comprise ideas, things, and feelings. Humans have used animals as symbols since the dawn of time. Numerous cultures have used animals to make sense of the world. Several landmark legal decisions have embodied the landscape of animal rights in India. According to the Indian constitution, every citizen must acknowledge the implicit sanctity of animals and the obligatory duty to safeguard and behave with them with dignity.*

Key Words : *Human, Animal, Mead, Symbolic interaction, Constitution, Animal rights.*

INTRODUCTION :

India has a mosaic culture where animals or [Automatic non-linear image matching and anatomical labeling] are regarded as celestial beings. Human interaction with animals is an umbilical feature of contemporary social life. The relationship between animals and humans has been long in history. Throughout history, animals have assisted humans in many ways. They have plowed our lands, transported us, and helped us in many ways. Over the last few decades, this relationship has evolved into new facets that have raised ethical, coherent, and rousing issues. It has developed into different eras related to servitude, defense, safeguard, company, entertainment, food, transport, etc. Animals are so hermetically knotted into the fabric of society that it is difficult to imagine life without them. Howard and Herbin [2014] expressed that since the pre-agricultural age, human-animal relationships have offered humans companionship and Protection. Our lives encompass animal products, such as milk and dairy,

meat, eggs, woolen products, leather, silk, cosmetics, soap, toiletries, and medications, which play a tremendous role in our economy. Our language contains numerous animal influences also. So, it is necessary to treat animals with kindness and deference. However, a growing body of research argues that animals play an essential role in human interactions and have undoubtedly shaped our environment. Gross [2000] said Simmel identified society's reciprocal relationship with the environment and described nature as an actor with its right to extreme influence over human-made structures. In 1976, the amendment of Article 51 A of the constitution directed the fundamental duties of Indian citizens. It states that every citizen of India must protect and save the natural environment, including wildlife.

In the field of sociology, there are various ways of viewing society. Sociologists ascribe to symbolic interactionist perspectives, and this affiliation guides their understanding of social processes. Rootes [2014], soon after the expansion of the modern environmental movement in the 1960s, the subject of sociology wish to welcome a new and distinctive subfield. For the most part, the social world of study is restricted to humanity. 'The social sciences tend to present themselves pre-eminently as the sciences of discontinuity between humans and animals' Barbara Noske [1990]. Several sociologists have recognized that the oppression of other animals tends to mirror and even aggravate the oppression of vulnerable human groups. Peggs [2012] has stated that conceptualizations of animals and their inclusion in sociological research have become marginal within the field. Still, others have argued that regardless of the impact on humans, animals deserve consideration in their own right.

LITERATURE REVIEW :

A few nineteenth-century sociologists did offer discussions of animals' abilities and human–animal interactions. For example, Harriet Marineau [1865] wrote about the urban problems caused by feral dogs. Frances Cobbe [1872] discussed the relationship between a dog's mental abilities and physical characteristics. In 1979, Clifton Bryant wrote a new classic paper for sociologists to instruct them to unite animals in their research. Max Weber, a central figure in the development of sociology, acknowledged that animals could play a role in sociological analysis. The Oxford English Dictionary explains speciesism as discrimination against or exploitation of certain animal species by human beings based on a hypothesis of humanity's superiority. According to Marx, the modern human's alienation from nature and industrial society's disrupted social-ecological metabolism [Foster, 1999]. Sociologist's concentration increasingly focuses on human relationships with animals. Most discussions have been given on animal-centered social movements, such as Jasper and Nelkin [1992], Sanders [1999], Alger [2003], Brandt [2004], and Wipper [2000]. Nibert [2003] said it "shares physical, cultural or economic characteristics and is subjected for the economic, political and social gain of a privileged group to a social system that institutionalizes its exploitation, marginalization, powerlessness, deprivation or vulnerability to violence." Horkheimer, Adorno, and Marcuse, modern social theorists from the Frankfurt School, stated the plight of farmed animals [Gunderson 2014]. According to Dickens [1996], Marx took the initiative to apply his concept of "estrangement" or "alienation." Both are significant and paralleled in the modes of life imposed upon animals.

Arluke and Sanders [1996] and Wilkie [2005] recent sociological literature on human-animal interaction is the core theme of culture center, most focused on social relationships with and human treatment of animals. Tovey [2003] notes that sociologists confined themselves to perceiving animals only as 'risks' or "natural resources." Carter and Charles [2018] have given the trace of the concept of "agency" to be more inclusive of animals. On this view of agency,

they stated that animals are agential beings incorporated into social relations based on difference and inequality. Sociology continued to disregard animals until Clifton Bryant [1979]. Kheel [2008] focuses on sport hunters' converse often structured violence against women and the animal world as a male fixed of passage. Studies of domestic violence also show the merger between violence against pets and women's risk of abuse. Taylor [2017] underlines how disability and animal oppression are intricate –specifically in how ableism performs to uphold oppressive treatment of those deemed physically or cognitively inferior.

CONCEPT OF SYMBOLIC INTERACTIONISM :

Symbolic interactionism is a perspective in sociology in which humans are seen as active constructors of the social world. Symbolic interactionism is a method concerned with symbols. As such, they focus on everyday, routine interactions among groups and individuals that are generally taken for granted or understood as common sense. This perspective highlights the social construction of sociological phenomena such as gender, race, and class. The father of symbolic interactionism, George Herbert Mead, analyzed the formation of the individual self and the historical complexity of the development of ideas from the perspectives known as symbolic interaction. Symbolism may be found in all aspects of the life of primitive people, such as their rituals and activities on various occasions and in daily life. Interaction is the key to understanding symbolism. Under this concept of the human mind, the social self and the structures of society should be understood. Max Weber said, " Sociology aims at analyzing social action which is intentional, meaningful, and symbolic." A symbol is a substitute for ideas, things, and feelings. Symbols develop in the course of social interaction. According to Herbert Blumer, "Symbolic interaction refers, of course, to the peculiar and distinctive character of interaction as it takes place between human beings." Symbols develop due to the transformation of individual consciousness into collective consciousness. The individual imbibes common ideas, thoughts, and concepts through social symbols during social interaction.

John Henry Morgan stated that symbolic interactionism focuses on the nature of interaction, the dynamic patterns of social action, and social relationships. This subjective viewpoint becomes a variable that a researcher must consider to explain how actors define a situation, select a course of action, and act once a stimulus occurs. The father of symbolic interactionism, George H. Mead, has called it a new methodology. In order to understand Mead's coherent symbolic interactionism theory, he believed that the bio-physiological frailty of the human organism necessitated cooperation as a deterrent to extraordinary extinction. Secondly, those social mechanisms [verbal, gestural, etc.] that evolved through individuals' cooperation would endure through time. As the symbols become exterior in the form of social symbols, the individual consciousness becomes social consciousness. The collectivity sanctions symbols. Therefore, their power depends upon collective sanction.

G.H. MEAD PERCEPTION OF THE HUMAN-ANIMAL RELATIONSHIP UNDER THE SYMBOLIC INTERACTIONISM PERSPECTIVE :

Symbolic interaction was conceived by the American philosopher of pragmatism, George Herbert Mead. The persistence of the streak between humans and animals was a primary assumption of George Herbert Mead in assigning the symbolic interactionist perspective.

Mead's contribution to symbolic interactionism is considered the most powerful; therefore, sociologists regard him as one of the "true founders" of the symbolic interactionism Perspective. Mead introduced the capacity of thought, thinking and interaction, learning,

meanings and symbols, action and interaction, making selection, groups, and societies, and also has given causal significance to social interaction. After he died in 1931, his students gathered class notes and conversations with their mentors. They published 'Mind, self and Society' in his name, highlighting the core concept of social interactionism. Mind refers to an individual's capabilities to use symbols to make meanings for the world surrounding the individual – individuals use languages and thoughts to accomplish this goal. Self refers to an individual's skill to resemble how others realize the individual. Lastly, according to Mead, society is where all of these interactions occur. Mead [1907] has given the narration of the behavior of animals as the canvas against which he makes his model of human action. It has the intellectual background for the constructionist perspective that would become symbolic interactionism. Animals from the social scientific analysis are based on the lingua-centric assumption that because animals cannot employ spoken language, they cannot think; they are mindless, selfless, and emotionless.

A symbol, on the other hand, is a significant gesture conveying meaning. Symbolic interactionists would identify that animals are a social construct. In Mead's view, animals could not employ symbols and were, therefore, unable to negotiate meaning and take the role of co-interactants. Their behavior was directed toward achieving simple goals, such as acquiring food or defending territory, but their behavior was meaningless because they could not use language. Animals are symbolically created as the 'others'. Symbolic interactionists would identify that species is a social construct. This is because he views language as enabling humans and only humans to anticipate the consequences of their actions, evaluate alternatives, and organize their actions with others [Irvine,2003]. Mead stated that language invented the inter-subjectivity of symbolic interaction, which is feasible for humans but impossible for animals. In evolution, the human world exhibits symbolic interaction, of which language is one of the declension; Language begins in the gestures. According to Mead, animals may communicate with each other through gestures, but there is no indication that they are sensible or that their behavior has meaning for other animals. According to Mead, animals may communicate with each other through gestures, but there is no indication that they are sensible or that their behavior has meaning for other animals. Mead said gestures arise from the exhilaration of other individuals. Gesture is a social act operating as a stimulus for the response of animals engaged in the same act and conduct as a pathos for the response of animals involved in the same act.

According to Mead, an animal has no mind, thought, or thinking capacity; hence, no meaningful animal behavior can be found. They have no significant self-conscious sense. They are to be considered brainless, self-consciousness, and feeling less. Significant gestures contain self-conscious qualities in man, and non-significant gestures are non-symbolic due to their non-self-conscious qualities in animals. Thus, many animals understand commands of anger, love, and hostility and react to them in ways that are often not instinctive and mechanical and, in some sense, both consciously meaningful and affected by experience [Weber 1947]. Mead believed that although animals are social beings, they are incapable of meaningful social interactions; their interactions are only a primitive and instinctual "Conversation of gestures." Mead accepts this as evidence of the unique human ability to imagine. This is central to Mead's [1934] sociology because it is this ability that allows humans to view themselves as if they are external objects. For him, this human attribute demonstrates our evolutionary advancement on animals. Human interaction, therefore, is symbolic interaction and the capacity of the individuals to take the role of others or simply role-taking. Mead [1934] argues that the human use of language is essential in developing shared meanings and the sense of self, which he contends is the proper subject matter of sociology. Shared meanings are indispensable to

communicate and interact with each other. Mead claims that such shared meanings are the distinctive features of human societies. Accordingly, this perspective also includes rummages about the power of language to reinforce persecution and inequality. In addition to the antithetical consequences connected with the right to animals, language is constructed when the gestures become vocal. Human interaction, therefore, is the symbolic interaction capacity of the individuals to take the role of others or simply role-taking.

According to Mead, gestures are social acts or actions that arise under the stimulation of acts or reactions of other individuals. Although Mead accepts that animals can carry out meaningful actions designed to attain goals, he maintains that their behavior lacks the pre-meditation and shared meanings that characterize human behavior [Irvine 2003]. Mead [1962] stated that people's selves are social products but that these selves are also purposive and creative, and they believed that the actual test of any theory was "useful in solving complex social problems." When a gesture evokes the same meaning from the receiver, it is a significant gesture or symbol. Gestures come from the preparatory origin of acts, social acts, actions, and reactions. The gesture is a social act that arouses warmth for the response of animals connected in a similar function. From a social perspective, physical gestures become social gestures. Therefore, Mead points out that the prime function of these gestures is to naturalize rational behavior and consistency of social organizations. Mead [1934] distinguishes between the conversation of gestures that he saw as characterizing the instinctive acts in which both humans and animals engage and social acts of communication via significant symbols, which he views as uniquely human. According to Mead, the conversation of gestures is unconscious; therefore, gestures are the indispensable prerequisites of all intellectual discursive activities.

THE CONSTITUTION OF INDIA AND ANIMAL PROTECTION :

Indian Constitution guaranteed animal protection through various provisions inserted in fundamental rights, fundamental duties, and directive principles of state policies [DPSPs]. Similar to humans, animals are also social organisms. Therefore, the Protection of animals is a matter of great importance. According to the Indian Constitution, it is every citizen's responsibility to acknowledge the implicit sanctity of animals and the obligatory duty to every citizen to safeguard and behave them with dignity. Several landmark legal decisions have shaped the landscape of animal rights in India. The critical constitutional provisions for the Protection of animals are summarized below:

Part 4: Directive Principles of State Policy:

The constitution bid the state to take amplitude for preserving and progressing the breeds and preventing the slaughter of cows and calves and other milch and draught cattle.

48 Organization of agriculture and animal husbandry and Per 48 A :

The constitution places a duty on the state to splurge to protect and progress the environment and to ensure the forests and wildlife of the country.

48 A Protection and improvement of environment and safeguarding of forest and wildlife Per list 3:

both Parliament and the legislature have the authority to create laws on the following :

- 1] Prevention of Cruelty to animals. 2] Protection of wild animals and birds.
- 3] Prevention of the extension from one state to another of infectious or contagious diseases or pests affecting men, animals, or plants.

Part 4 A Fundamental Duties 51 A [g] Fundamental Duties:

The constitution places a duty on every citizen to protect and improve the natural environment, including forests, lakes, rivers, and wildlife, and to have compassion for living creatures.

Seventh Schedule: Article 246, List 2: State List, and List 3: Concurrent List :

The legislative assembly is given the authority to create laws on the following: preservation, Protection, and improvement of stock and Prevention of animal diseases: veterinary training and practice.

Eleven Schedule Article 243 G:

The constitution provides that panchayat [local government] may make animal husbandry, dairying, and poultry and fisheries laws.

Twelfth Schedule Article 243 W :

Municipalities may undertake specific duties about the regulation of slaughterhouses and tanneries.

LAWS ABOUT WORK ANIMALS:

Chapter 3 of the Prevention of Cruelty to Animals Act deals with cruelty to animals. According to section 11, anyone employing an unfit animal for work or subjecting an animal to pain or suffering can be fined up to Rs. 25-100 and given a maximum of three months of imprisonment.

LAWS ABOUT STREET ANIMALS :

Under the Indian Penal Code 1860, killing, maiming, poisoning, or rendering any animal useless is punishable by imprisonment for up to two years or with a fine or both [section 428]. If the cost of the animal is above 50 rupees, the term extends to 5 years [section 429]. Further, the Animal Protection [dogs] Rules,2001, provides rules relating to pets and street dogs.

LAWS ABOUT PETS :

Section 11 of the Prevention of Cruelty to Animals Act contains several laws concerning pets. Any use of animals for entertainment purposes must be registered under the Performing Animals Rules.

Besides this, there are more legislations, which are given below:

1. Uncomfortable transport, like overloading cows in trucks, tying up pigs, and carrying them on cycles under PCA, section 11, are all punishable with a fine of Rs 100 and up to 3 months in jail.
2. Animals may not be allowed for research. It is illegal for any medical, academic, or commercial research institute to collect animals from the street and use them for research.
3. Section 11 [1] of the PCA Act states that it is an act of cruelty 'if any person, without reasonable cause, abandons any animals in circumstances which tender it likely that it will suffer pain because of starvation thirst.'
4. After 1992, the Delhi, Gujarat, Mumbai, and Rajasthan high courts instructed the municipality to introduce a sensible sterilization program. The Animal Welfare Board of India has formulated a code of conduct for all municipalities/corporations.
5. Apart from this, Section 38 of the Act helps to protect stray dogs as it grants the Central Government the power to make rules to prevent animal cruelty.

STATE-SPECIFIC ANIMAL HEALTH AND WELFARE ACTS :

1. Andhra Pradesh Cattle Disease Act (1866).
2. The Madras Cattle Diseases Act,1866 and The Madras Rinderpest Act,1940

3. Bengal Diseases of Animal Act,1944
4. Punjab Livestock and Birds Diseases Act,1948
5. Bombay Diseases of Animal Act,1948
6. Assam Cattle Diseases Act,1948.
7. Orissa Animal Contagious Diseases Act,1949
8. Punjab Contagious Diseases of Animals Rules 1953
9. Madhya Pradesh Cattle Disease Act,1934, and Madhya Bharat Animal Contagious Diseases Act,1955
10. Rajasthan Animal Disease Act,1959, and Rules,1960
11. Andhra Pradesh Cattle Disease [Extension and Amendment] Act,1961
12. Karnataka Animal Diseases Control Act,1961
13. Gujarat Diseases of Animals [Control] Act,1963
14. Kerala Prevention and Control of Animal Disease Act,1967
15. Himachal Pradesh Livestock and Birds Diseases Act,1968 and Rules, 1971
16. Goa Daman and Diu Diseases of Animals Act, 1974
17. The Livestock Importation [Amendment] Act,2001
18. Jammu and Kashmir Animal Disease [control] Act,2006
19. By-laws made under the Andhra Pradesh Cattle Disease Act,1866
20. Kerala Prevention and Control of Animal Diseases [Amendment] Rules,2004
21. Karnataka Poultry and Livestock Feed [Regulation of Manufacture and Sale] order 1987
22. The Cattle Feed and Fodder [Standard of Quality] Order 2001

IMPORTANT INDIAN PENAL CODE SECTIONS :

Indian Penal Code [IPC] is the official criminal code of the Republic of India.

The significant Indian Penal Code [IPC] sections related to animal welfare are presented below:

Section 47 indicates any living creature, not only human beings but others.

Section 51 It includes a solemn affirmation substituted by law for an oath and any declaration required or authorized by law to be made before a public servant or to be used for proof, whether in a Court of Justice or not.

Section 249 Whoever commits mischief by killing, maiming, or rendering useless any elephant shall be punished with imprisonment of either description for a term which may extend to 5 years or with a fine or with both.

Section 377 whoever voluntarily has carnal intercourse against the order of nature with any man, woman, or animal shall be punished with imprisonment for life or with imprisonment of either description for a term which may extend to ten years and shall also be liable to fine.

Section 378 Deals with the theft of property, which also includes animals. A person who causes an animal to move is said to move that animal without the owner's consent.

Section 428 Whoever commits mischief by killing, poisoning, maiming, or rendering useless any animals or animal of the value of ten rupees or upwards shall be punished with imprisonment of either description for a term which may extend to two years or with a fine or with both.

Section 429 Whoever commits mischief by killing, poisoning, maiming or rendering useless any elephant, camel, horse, mule buffalo, bull, cow or ox whatever may be the value there of any other animal of the value of fifty rupees or upwards shall be punished with imprisonment or either description for a term which may extend to five years or with fine or with both.

Section 503 IPC Criminal intimidation to be changed if animal caretakers are prevented illegally or forcibly from keeping pets or feeding street animals.

CONSTITUTIONAL PROTECTION FOR ANIMAL RIGHTS IN INDIA :

Though no official animal rights are proclaimed, the general public has the right to defend the rights of animals through the relevant rules. According to Article 48, The state shall endeavor to protect and improve the environment and safeguard the forests and wildlife of the country.

1. Article 51 A [g] - It is the fundamental duty of every citizen of India to have compassion for all living creatures.
2. Section 11 [1] [i] and Section 11 [1] [i], PCA Act, 1960 - Abandoning any animal for any cause can keep you in prison for up to three months.
3. Rules 2001-Amiss dogs that have been operated for birth control cannot be taken or relocated by anybody, including any authority.
4. Section 11[1] [h] PCA Act 1960 - Insulting an animal by refusing enough food, water, shelter, and exercise or by keeping their chained /confined for long hours is punishable by a fine or imprisonment of up to 3 months.
5. Wildlife [protect]Act 1972- According to this Act, monkeys are protected and cannot be displayed or owned.
6. Section 22 [ii] PCA Act 1960 - Bears, monkeys, tigers, panthers, lions, and bulls are prohibited from training and cannot be used in circuses or for entertainment.
7. According to rule 3 - Slaughterhouse Rule 2001, animal sacrifice is punishable in each part of the country.
8. 11[1] [m] [ii] and Section 11 [1] [n], PCA Act 1960 - Organizing of or participating in or inciting any animal fight is a cognizable offense.
9. Rules 148Bc and 135-B of Drugs and Cosmetics Rules 1945 - under this rule, cosmetics tested on animals and imported cosmetics tested on animals are forbidden.
10. Harassment, molesting, teasing, or disturbing the animals in zoo premises is considered an offense, punishable by a fine of Rs 25000 or imprisonment.
11. No animal [including chickens] can be slaughtered anywhere other than a slaughterhouse. In Rule 3 of PCA [slaughterhouse] rules 2001 and Chapter 4 of Food Safety and Standards Regulations 2011, sick or pregnant animals shall not be slaughtered.
12. Any person who has witnessed cruelty against an animal can report the matter to – a. local police station b. Society for the Prevention of Cruelty to Animals c. Senior government officer in the state or district animal welfare board d. area MLA.

INDIA'S IMPORTANT LEGISLATION TOWARDS ANIMAL PROTECTION POLICY AND ANIMAL WELFARE :

- a. Licensing of farriers rules, 1965
- b. Capture of animals rules, 1979
- c. Slaughter house rules, 2001
- d. Performing animals [registration] rules, 2001 and its amendment rules 2002.
- e. Pet shop rules, 2018
- f. Care and maintenance of case property animal rules, 2017

Besides the constitution of India, several animal welfare legislations have been promulgated. These are comprised:

a. Prevention of Cruelty to Animal Act 1960:

The primary motive behind enacting the Prevention of Cruelty to Animals Act 1960 was to amend the laws for the Prevention of Cruelty to Animals Act to reduce unnecessary pain or suffering. In this act, section 11 [a] to [0] elaborates on various acts of cruelty to both domestic and wild animals, such as inhumane slaughter and transportation and tail and ear docking. Under section 38 of the act, the person will have to pay a fine of 50 Rs to a maximum of 100 and imprisonment for up to three months or both.

b. The Cosmetics Rules for 2020:

The Minister of Health and Family Welfare adopted the revised cosmetics Rules in 2020. The revised rules provided a framework for developing, producing, distributing, and importing cosmetic items. The regulation also stated that cosmetics subjected to animal testing are strictly prohibited. India was the first nation in Asia to outlaw animal testing of cosmetics and the components used in them and the importation of the tested goods.

C. The Wildlife Protection Act 1972:

The act protects the country's wild animals, birds, and plant species under section 39. The act lays down restrictions on hunting many animal species. The act was amended in 2006. An amendment bill was introduced in the Rajya Sabha in 2013 and referred to a standing committee, but it was withdrawn in 2015. The act provides licenses for selling, transferring, and possessing some wildlife species. Animals are prohibited from being traded as per the act's provisions. Its mandate is to strengthen tiger conservation in India.

CONCLUSION :

The prime foundation for human-animal affinity was established in the seventeenth century by the philosopher Rene Descartes, who regarded animals as mindless machines. Mead's [1934] assertion that animals are outside sociological inquiry because of their professed lack of perception, imagination, and language delivery barrier. Irvine [1934] said Mead claimed that any sense of purpose or cognition we might see in animals is merely a foolish projection on our part, which we would abandon once we understood animals. He put it, we tend to endow our domestic animals with personality, but as we get insight into their conditions, we see there is no place for this sort of importation of the social process into the individual's conduct. However, it turns out that as we get insight into the conditions of animals, many researchers see evidence of not only thought but also culture, as described above emotions [Alger and Alger 2003, Bekoff 2002, Irvine 2004, Sanders 1999]. We present alternative theoretical interpretations of symbolic interaction by sociologists who do not treat language as a crucial prerequisite to symbolic communication. Further, animals have no control over their gestures, which are instinctual manifestations. Animals are not engaging in symbolic interaction when communicating through gestures because something is symbolic only if it is under one's control.

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Navigating the Digital Age Challenges and Strategies for the Future of Print Journalism

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Abstract:

Background: The advent of the digital age has reshaped the landscape of journalism, posing significant challenges for print media. With audiences increasingly turning to digital platforms for news consumption, traditional print publications face declining readership and revenue, necessitating innovative strategies for adaptation and survival. **Aim:** This paper aims to explore the challenges confronting print journalism in the digital age and propose effective strategies to ensure its sustainability and relevance in the evolving media landscape. **Methodology:** This study employs a qualitative approach, drawing on a comprehensive review of existing literature, industry reports, and case studies to identify key challenges faced by print journalism in the digital age. Strategies for addressing these challenges are synthesized through analysis and interpretation of data. Additionally, expert interviews with journalists, media executives, and industry professionals provide insights and perspectives to inform the development of effective strategies for the future of print journalism. **Results:** The analysis reveals a range of challenges confronting print journalism, including audience shift to digital platforms, declining revenue streams, and increased competition. Effective strategies identified include digital investment, revenue diversification, content adaptation, and technological integration, essential for ensuring the sustainability and relevance of print journalism.

Key Words: Print journalism, Digital age, Challenges, Strategies, Sustainability, Audience shift, Revenue diversification, Content adaptation, Technological integration, Trust, Credibility, Multimedia storytelling, Data analytics, Innovation, Audience engagement.
Theme: Journalism / Media

INTRODUCTION:

- The digital revolution has fundamentally transformed the landscape of journalism, posing profound challenges to traditional print media.
- As audiences increasingly consume news through digital platforms, print journalism faces declining readership and revenue streams.
- This paper explores the key challenges confronting print journalism in the digital age and proposes innovative strategies for ensuring its sustainability and relevance in the future.
- By examining the shifting audience behaviors, monetization models, content adaptation needs, and technological integrations, this study aims to provide actionable insights for print publications to navigate the complexities of the digital era effectively.

Need of the Study:

- Amidst the rapid digitization of media consumption habits, print journalism is grappling with existential challenges.
- Understanding the unique dynamics of this transition is crucial for the survival and evolution of traditional print media outlets.
- This study addresses the pressing need to identify and analyze the specific challenges faced by print journalism in the digital age
- . By delineating effective strategies for adaptation and sustainability, the study aims to provide actionable guidance for print publications seeking to navigate the complexities of the digital era
- . Ultimately, this research seeks to contribute to the preservation of diverse voices and quality journalism in an ever-evolving media landscape

Study Design:

- The study employs a descriptive research design, aiming to provide a comprehensive overview of the challenges and strategies for print journalism in the digital age.
- This design enables a nuanced understanding of the evolving dynamics shaping the future of print journalism.

Sampling Methodology:

- A purposive sampling approach is utilized to select diverse participants representing key stakeholders in print journalism, including journalists, editors, publishers, and industry experts.
- The sample size aims for sufficient representation to ensure the validity and reliability of the study's findings.

Inclusion Criteria:

- Print journalists, editors, and publishers with a minimum of 3 years of professional experience.
- Industry experts and scholars specializing in journalism, media studies, or related fields.
- Individuals affiliated with print publications facing digital disruption.
- Participants willing to share insights and experiences regarding challenges and strategies in print journalism in the digital age.
- Diverse representation across print media outlets, geographic regions, and demographic backgrounds to ensure comprehensive perspectives.

Exclusion Criteria:

- Individuals lacking direct experience or expertise in print journalism or related fields.
- Participants affiliated solely with digital-native media outlets without experience in print journalism.
- Individuals unable or unwilling to participate in interviews, surveys, or data collection activities.

- Participants who do not meet the minimum experience criteria of 3 years in the journalism industry.
- Those with conflicts of interest or biases that may compromise the integrity of the study's findings.

LITERATURE REVIEW:

The literature review explores existing research and scholarly work on print journalism's evolution in the digital age. It examines key themes such as audience behavior, revenue models, technological advancements, and journalistic practices. By synthesizing insights from academic studies, industry reports, and expert analysis, the literature review provides a comprehensive understanding of the challenges and opportunities facing print journalism in today's digital landscape.

Research Objectives / Aims:

- Identify key challenges confronting print journalism in the digital age.
- Examine the impact of audience shift on print media's revenue streams.
- Analyze the role of technological integration in enhancing print journalism's viability.
- Provide actionable recommendations for print publications to navigate the digital landscape effectively.

RESEARCH METHOD:

- This study adopts a mixed-methods approach, combining qualitative and quantitative techniques.
- Qualitative analysis involves literature review and interviews to identify challenges and strategies.
- Quantitative analysis includes data analysis of audience behavior.
- The synthesis of findings informs the development of actionable recommendations for print journalism in the digital age.

Discussion and Analysis:

- Quantitative data was analyzed using Percentage analysis to identify trends and correlations in audience behavior, and technological adoption.
- Qualitative data from interviews undergone thematic analysis to uncover key themes, insights, and patterns in print journalism's digital transition, informing the synthesis of findings.

Data Collection:

Quantitative Phase

- The quantitative phase involves collecting numerical data to analyze trends and patterns in print journalism's digital transition. Surveys was distributed to a sample of print

journalists and industry professionals, focusing on topics such as revenue sources, audience demographics, and technological integration.

Qualitative Phase:

- The qualitative phase involves gathering rich, in-depth insights through interviews. Semi-structured interviews will be conducted with print journalists, editors, and publishers to explore their perspectives on the challenges and strategies in print journalism's digital transformation.

Results / Findings:

TABLE-1 SOCIODEMOGRAPHIC DETAILS OF STUDY PARTICIPANTS

	N%	N(%)	%
Gender	Male	35	70%
	Female	15	30%
Age	25-34	15	30%
	35-44	20	40%
	45-54	15	30%
print journalism	Less than 1 year	5	10%
	2-5 years	20	40%
	6-10 years	25	50%

TABLE-2 VIEW ABOUT PRINT JOURNALISM AND DIGITAL TECHNOLOGY

		N(%)	N(%)
The rise of digital media	YES	45	90%
	NO	5	10%
The changes in your news consumption habits due to the rise of digital media	yes	44	88%
	no	6	12%
Technology impacted print journalism	Once a week	10	20%
	Several times a week	7	14%
	Rarely	33	66%
	never	0	0%
The important print journalism is in today digital age	Very important	45	90%
	Neutral	5	10%
	Not very important	0	0%
The role have you held in print journalism	Journalist/Reporter	35	70%
	Editor	8	16%
	Publisher	7	14%

TABLE-3 VIEW ABOUT PRINT JOURNALISM AND DIGITAL TECHNOLOGY

	N%	N(%)	%
Does the rise of digital technology affected the use of print journalism	YES	31	62%
	NO	19	38%

Limitations:

- **Sample Bias:** The study's findings may be limited by the demographics and perspectives of the participants, affecting the generalizability of results.
- **Time Constraints:** The research may not capture long-term trends or emerging challenges due to the constraints of the study timeline.
- **Resource Limitations:** Constraints in funding, time, or access to data may limit the scope and depth of the study.

Conclusion:

- In conclusion, the findings highlight the increased preference of digital technology and multifaceted challenges facing print journalism in the digital age, including shifts in audience behavior, revenue models, and technological advancements.
- Embracing innovative storytelling techniques, such as immersive multimedia experiences and interactive features, to captivate audiences in the digital age.
- Investing in sustainable printing practices and explore hybrid models that integrate print and digital platforms for enhanced reader experiences and long-term viability.
- By embracing digital innovations while upholding journalistic integrity, print publications can navigate these challenges and remain relevant in an evolving media landscape.

Recommendation / Suggestions:

- **Embrace Digital Transformation:** Invest in digital platforms, multimedia storytelling, and audience engagement strategies to adapt to changing reader preferences and consumption habits.
- **Diversify Revenue Streams:** Explore alternative revenue sources such as memberships, events, and sponsored content to reduce reliance on declining advertising revenue.

- **Enhance Technological Integration:** Leverage AI, data analytics, and automation tools to streamline editorial workflows, personalize content delivery, and optimize reader experiences.
- **Foster Trust and Credibility:** Uphold rigorous journalistic standards, transparency, and accountability to combat misinformation and maintain reader trust in the digital era.
- **Pursue Sustainability Efforts:** Implement eco-friendly printing practices, explore hybrid print-digital models, and innovate in revenue generation to ensure long-term viability and relevance in an evolving media landscape.

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Tattling News, Talking Politics: Discussing the Indirect ways of *The Tatler*

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Abstract: The periodical essays, a distinct literary genre that emerged in Eighteenth century England, are typically known to be essay serials dealing with correcting manners and morals of the English bourgeoisie classes. *The Tatler*, one of the first prominent essay periodical primarily centered around cultural themes. However, its engagement with politics was unavoidable owing to the tumultuous political climate during Queen Anne's reign. This study aims to investigate how Richard Steele who was the creator and the author of *The Tatler*, adeptly navigated the volatile political landscape of contemporary times. It delves into the subtle and indirect methods employed within this essay journal to express his political views discreetly. Examining these nuanced expressions provides insights into how Steele's strategic subtlety allowed him to maintain a facade of neutrality while subtly conveying his perspectives. The analysis also highlights the efficacy of this approach in skilfully navigating the challenging political climate of the era, enabling him to avoid explicit partisanship and, in turn, appeal to a broader readership.

Key Words: *The Tatler*, Neutrality, Disengagement, Indirection, Navigation.

INTRODUCTION :

At the beginning of the eighteenth century a new genre known as the periodical essays, appeared on the literary landscape of England. Periodicals were generally essays written on folio-sheets, that were not bigger than the size of a man's hand. Dealing with matters related to everyday conduct of manners and behaviours, these journals combined goals of bringing improvement in conduct and behaviour by using satire and wit to critique the societal faults and follies. Despite their claims of reformative motives, the periodicals were actually published to earn profits for their authors. Combined under a single unified title, these periodicals discussed societal demeanours, theatre, literature, fashion, news and more such similar topics. Though primarily cultural in their manifestation because of their self-professed goals of improvement, these sometimes extended their reformative roles to encompass some other aims and objectives as well. One such periodical publications was *The Tatler*. Regarded as a pioneering essay journal, *The Tatler*, launched by Richard Steele in 1709, sought to enlighten and entertain the English bourgeoisie, marking an early milestone in the genre's development. Though being predominantly cultural because of its goals, *The Tatler* also aimed at reformation but sometimes stretched its objectives to incorporate the political affiliations of its creator.

Notably, keeping the contemporary exigencies in mind, Richard Steele skilfully preserved the journal's impartiality. This article intends to disclose the ingenious manner in which Steele expressed his political affiliations in *The Tatler* without it appearing partisan. The different ways of *The Tatler's* impartial political manifestations will be studied under the broader political milieu of eighteenth century, to illuminate Steele's own personal exigencies as reasons behind the neutral functioning of *The Tatler*.

The eighteenth century in England was characterized by a highly charged political atmosphere, marked by intense ideological divisions and fervent debate. This turbulent political milieu was also partly responsible for Steele's endeavours to combine the functions of an author and as a politician (Knight 11). The emergence of two strong political parties namely the Tories and the Whigs fiercely engaged in a propagandist policy for advancing their respective clout. Queen Anne, who preferred moderate Tories, needed to balance support for the several wars and counter extreme Tory influence by including Whigs in her government (Knight 59). The political landscape was marked by "frequent elections held in 1702, 1705, 1708, 1710, 1713 and in 1715. The frequency of these elections meant that parties came to wage an intense and growing propaganda debate over major issues" (ibid). Consequently, "by the election of 1710 both parties had assembled a fairly reliable stable of writers – the Tories, quite successfully under Harley, the Whigs more loosely under the leadership of Arthur Maynwaring¹" (ibid). Both the parties fiercely engaged in a battle of words where writers were used for propagation of their party's ideologies and for publishing calumnious matter against the opponents.

Delving into the background to unearth the reasons behind Steele starting *The Tatler*, as observed by Bond, was his need for money and fame (1). Writers like Charles A. Knight and Murmur illustrate that the financial difficulties arising from bad investments and personal vices such as drinking and gambling, as well as the birth of an illegitimate daughter, underscored Steele's need for money. In 1709 March when Steele started *The Tatler* he was the already employed as the editor of *The Gazetteer*, the official government newspaper in London (Parsons 102). He was functioning on this post from 1707 and drawing a salary of £300 minus £45 of taxes. But still he continued to be in persistent need of money. On the other hand, his political affiliations were well-known in London. Steele was a supporter of the Whig party. The reasons for his support for Whig ideology can be traced back to his early experiences of his life. Charles A. Knight makes the following observations in this regard. Knight states that during his young age Steele was influenced by his family ties, particularly his aunt's marriage into Whig circles, which afforded him access to education with Whig inclinations. His schooling, friendship with Joseph Addison, and exposure to events like the "bloodless revolution" and the defeat of the Jacobites under William of Orange further solidified his Whig perspective. Additionally, Steele's military service under influential figures like Ormond and Cutts, including electoral involvement and specific experiences managing elections, contributed significantly to his alignment with the Whig party. Overall, his upbringing, education, military service, and exposure to key political events collectively steered Steele towards his role as a writer for the Whig establishment (56). With this background, Richard Steele as a writer, came at a time when authorship was just developing as a profession and

¹ Arthur Maynwaring was a Whig, "member of the Kit-Cat Club, and in 1706 the interest of Godolphin procured him a seat in the House of Commons. Upon the fall of the Whig ministry in 1710, Maynwaring set up the *Medley*, a weekly paper in which the attacks of the *Examiner* were answered, and wrote various political pamphlets. But his health soon broke down, and he died in November, 1712...Steele says that Harley told him that he had to thank Maynwaring for his post of *Gazetteer*" (Aitkens).

when the newly formed party system was not only dominating elections but also determining the composition of the ministry. Understandably, he hoped to use his writings as a means of consolidating his political standing further. Propagation of Whig ideology and winning favours of the ruling government through his works could act as a catalyst to his political ambitions. Steele aspired to ascend the official ladder higher wanting to succeed Joseph Addison as the Secretary-General of State. Besides giving a thrust to his professional life, Steele also desired to further his own Whiggish ideologies through his works. He must have seen the opportunity of fulfilling these aspirations through his new venture of essay periodical, *The Tatler*. The "Preface" of the fourth volume² of *The Tatler* which was dedicated to Arthur Maynwaring by Steele, a prominent Whig writer was one instance where Steele's leanings towards appeasing the Whig leadership was seen explicitly.

Steele saw *The Tatler* as a significant avenue for disseminating his political propaganda and advancing his ideological agenda. He thought of doing it through the news section of *The Tatler*. Steele's position as an editor of *The Gazetteer* gave him an easy access to news both national and international. Notably, this post also likely helped him recognize the public's interest in news, a sentiment he himself confirmed. Consequently, in the first issue itself, Steele states that the purpose of *The Tatler* was to "tell politick persons what to think" (No. 1). Thus, news featured as a significant component of *The Tatler* right from its inception and a separate section namely the "St. James Coffeehouse" was especially demarcated for it. Given Steele's prowess as a skilled writer, he likely recognized the potential to shape and present news in a manner that aligned with the interests of the Whig party. However, what is notable is that rather than an evident approach, the political narrative was carried by Steele surreptitiously. The reasons for this indirect approach lay in Steele's reluctance in making the political overtones dominating in *The Tatler*. The roots of this hesitation were embedded in the objectives of starting *The Tatler*. As discussed earlier, Steele conceived this essay periodical as a "vendible commodity" for earning "profit and fame" for himself (Bond 1). Himself being a writer, he must have been aware of the pitfalls of partisan writings in overtly charged political environment. Therefore, exercising extreme caution, he carefully guarded the extent and the manner in which *The Tatler* associated itself as a Whiggish addendum.

Thus, because of *The Tatler's* ambivalence of dabbling in politics, the enquiry into its ways is very intriguing. This is so because it is perceived differently by different writers. So, for Nicola Parsons "the *Tatler* was centrally concerned with politics" (102). On the other hand, Richmond P. Bond argues that "In the full course of *The Tatler* the position of politics seems relatively minor. Steele's periodical, to repeat, did not commence as a political paper, and it never became one; its only brief strong deviation into flush partisanship may have surprised many of his readers and apparently angered the Tory establishment" (68). A somewhat more objective view is provided by Charles A. Knight when he suggests that "Although *The Tatler* contains news reports and has a clear political identity, it dissociates itself from newspapers, political writing and curiosity about news" (84). Here Knight not only illuminates the news as being an important component of political propaganda but he also hints at a deployment of a clever strategy adopted to do so. The reasons why Steele opted for a neutral image by dissociating himself from journalism arises because of the precarious social and political milieu of these times. Being the *Gazetteer* all but for two months of *The Tatler's* existence, Steele was writing the two periodicals concurrently (Parson 102). He therefore faced the difficult task of ensuring that the news presented in *The Tatler* was presented with such distinctiveness that the

² This Preface was originally prefixed to the fourth volume of the collected edition issued in 1710-11 (Aitkens).

readers do not perceive it as another government publication. To make *The Tatler* commercially viable, Steele had to ensure broader readership. For this he had to make the publication impartial. Steele understood that issuing essays in his own name where a substantial national and international news was also reported, carried a greater risk of putting a tinge of political colour to the periodical which then might get labelled as a Whiggish mouthpiece and which would be perceived as yet another addition to the already prevalent similar journalistic ventures. This perception could prove disreputable and damaging for *The Tatler*. He knew well that overindulgence in politics could result in restricted readership, reduced profits and even exposure to personal attacks by opposition. It would lead to all those things that would go against Steele's initial purpose of starting *The Tatler*- a journal that he conceived to be educative as well as entertaining and more importantly, that would be monetarily rewarding. But then, at the same time, Steele could not also completely do away with his Whig leanings as well his aspirations to consolidate his political standing further. So now, the difficult task that lay ahead of Steele was to that he wanted to aggrandise his political thoughts but without being seen doing so. Subsequently, Steele had to look for a device that could astutely help him distance himself from direct political involvement in these essay sheets. And so, Steele crafted a fictional character of Isaac Bickerstaff to represent him on the essay sheets of *The Tatler*. Bickerstaff became the figure through whom Steele orchestrated the political discourse of his essay serial. Steele conducted the political affairs in *The Tatler* through this imaginary figure who was neutral, someone who was unknown to the public and so free from any political allegiance. What was particularly rewarding of this move was the fact that unlike Steele he had no background of any political allegiance. On top of that he was a person "with a genial good nature that was attractive to all" (Knight 73). Steele invested this figure with a sanguine personality so that it conducts the political business dexterously. Resultantly, Bickerstaff was portrayed to be an old man who was almost 67 years of age. His important traits included his experience, his sociability and his wide knowledge encompassing various areas of life. With Bickerstaff at the helm, *The Tatler* became a platform for engaging in political discourse, albeit indirectly. Steele's strategy of "indirection" (Knight 92) relied heavily on subtle insinuations and veiled references to navigate the political terrain within the pages of the journal.

Despite *The Tatler's* claims that "Politic News is not a principal subject on which we treat" (No. 11), the reporting about national and international news under the St. James Apartment continued to be a consistent feature of *The Tatler*. Infact, many a times Steele reported the news in *The Tatler* such that it carried forth his Whig agenda but made sure that it appeared impartial and unbiased. When *The Tatler* showed its political leanings as early as its fourth issue onwards in the form of "an allegory written from Bickerstaff's "Own Apartment"" (Bond 60), the prerogative for advocating it as a non-partisan periodical also rested with this authorial persona. Thus, Steele used Bickerstaff as a decoy to bolster its non-partisan position. With the appearance of news reports with a clear political identity, the first thing Bickerstaff does is that he "dissociates the *Tatler* from newspapers, political writing and curiosity about news" (Knight 84). Not only this, he also separates himself from other news writers, by claiming that "my own chief Scenes of Action are in coffeehouses, playhouses, and my own Apartment" (No. 18). The locations where he derives the subject-matter of his paper are mainly social sites and therefore he is in stark contrast with the journalists whose chief scenes of actions are battlefields. He mocks them suggesting that these writers, in their reporting, claim to have "taken more Towns, and fought more Battles" than the actual army (No. 18). Bickerstaff further removes himself from being a regular new reporter by showing his disdain for both- the consumers of the news as well as its writers (or inventors). A stark example of

this is found in the various papers related to the Upholsterer³ where his obsession with political news is aptly mocked by Bickerstaff. Similarly, in No. 18, Bickerstaff, delivers a playful jab at the exaggerated sense of heroism and hardship among newswriters. He also mockingly portrays newswriters, satirizing their perceived self-importance. Additionally, in the same essay Bickerstaff contributes to the paradoxical nature of *The Tatler's* journalism. While critiquing other journalists for presenting mostly fictions as facts, *The Tatler* itself, through Bickerstaff, presents its own satirical fictions as a truer reflection of people's experiences. Again, in No. 193, Bickerstaff is seen propounding his impartiality, when he “dismisses the accusation that he has dabbled in political matters for sordid mercenary reasons”. Through all these extravagant narratives Steele, with the help of Bickerstaff creates a layered and ironic discourse that questions the reliability of news sources while still participating in the reporting of news. With each barb at journalists, Steele attempted to move a step further away from politics.

Bickerstaff's strategy of disassociation from news and new reporters was further aided by another tactful method. This involved portraying the Whig leadership not through overt praises but rather by positioning them as patriots who are “a great military leader, the pride of the nation” (Knight 85). Notably, this propaganda is also carried forth through the authorial persona of Isaac Bickerstaff. So, the authors are seen to subtly endorse the Whig leaders without employing explicit adulation. They employ historical allusions to present a favourable perspective on the Whig party's leadership through Bickerstaff. Instead of direct commendation, Bickerstaff was depicted drawing comparisons between martial prowess of the ruling Whig Junto leaders and some eminent Roman military commanders such as Cato and Caesar⁴. This method allowed So, When Lord Marlborough is described with “a greatness of soul” (No. 6) or hailed as “a consummate hero” (No. 64), it is not the Whig leader Richard Steele pushing political propaganda but it comes across as neutral Isaac Bickerstaff reporting international news to the readers. Charles A. Knight commenting on the advantages of such functionality aptly observes that “Such devices of indirection are not unusual in early eighteenth-century political discourse”. (93).

Conclusion :

Even with the inclusion of news and its foray into politics, *The Tatler* successfully continued to be an essay periodical that largely reformed and entertained its readers throughout its run till January 1711. Despite aiding Steele's political affiliations, it continued to be popular among its readers. This was possible because of the several literary strategies that were applied by its authors to hid its explicit political leanings. One of such way was using a fictional persona instead of his own name in the essay sheets to carry forth the political discourse. With this the onus of owning any polemic piece shifted from the shoulder of the actual writer to this fictional character persona, behind whom the former hid himself. Bickerstaff distanced himself from other journalists by professing different goals. Complementing Bickerstaff's self-declarative impartial approach to anything related to politics, Steele adroitly used Bickerstaff to propagate his political agenda shrewdly. And therefore it can be conceded that “although the paper [*The Tatler*] continues to praise Whigs and attack Tories, its praise and attacks are always hidden, sometimes thinly, under a fictional mask, and it does not attack often enough to define itself as a political or party journal” (Knight 85).

³ *Tatler* No. 155, 160, 178 and 232 specifically deal with episodes containing Bickerstaff's interaction with the character of Upholsterer.

⁴ Lord Marlborough “is explicitly compared to Caesar in *Tatler*, nos. 6, 37, 64, and 137; in the last of these papers the comparison triangulates among Marlborough, Caesar and Henry V” (Knight 85).

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Social Stratification: A Form Of Social Inequality

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Abstract: *Stratification is the hierarchical arrangement of individuals into the various groups. Stratification exists in everywhere, even in different forms of society. In this paper, we discuss how social stratification is expressed through inequality in our society; if some groups of people have access to more resources than other groups of people, the distribution of those resources is inherently unequal. We also discuss how it refers to a society's ranking of its people into socio economic tiers based on factors like wealth, status, education, power, and other relevant factors.*

Key Words: *Stratification, Inequality, Society, Strata.*

INTRODUCTION :

Social stratification is a universal phenomenon, an unavoidable feature of all human societies. Based on the nature of a society stratification could be simple or complex. The term stratification draws its roots from geology, specifically reforming to the distinct vertical layers or strata in rock formations. This geological concept serves as a metaphor for visualising social structures, where societies layers consist of individuals and it resources are unevenly distributed among these layers.

Social stratification means the dividing of society into different strata that may be on the basis of difference.

- ❑ According to J. F. Cuber and W. F. Kenel, the social stratification is a pattern of superimposed status of a person or a group of persons in society with the result that they are comes to exist people, high or low, superior or inferior.
- ❑ According to Ogburn and Nimkeff, the process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as social stratification.

Bases of Social Stratification

Bases of social stratification referred to the different levels of differentiation which are made to allocate people in each society. There are two basic bases of social stratification, one is biological or natural bases and second is socio economical bases. Age, sex, and race are natural bases of inequalities. On the basis of some empirical findings sociologists present some main socio-economical bases of stratification, namely wealth, power, status and education.

Biological or Natural Bases of Stratification

Age: In most of the primitive and ancient societies the aged enjoy higher status than the younger persons due to wider and better experience and knowledge. Thus, the age distinctions among the child, the adolescent, the middle aged and the old aged are the bases of different status in social stratification.

Sex: Though distinction between male and female is primarily biological but it takes a cultural form in every society, as everywhere male and female are given higher and lower status.

Race: Race is a biological concept refers to a large category of people who share certain inherited physical characteristics - colour of skin, facial features etc. For example the white men considered themselves superior to the black people and social stratification was created based upon race.

Socio-Economical Bases of Stratification

Wealth: Wealth is generated in societies only when technologies advancement take place and there is a change in the mode of production, such as change from agriculture based economy to one based on predominantly upon manufacturing and industry. At this stage, the groups which have greater control over the economic resources or wealth are ranked higher in society than those groups who have less control over the economic resources.

Power: Power is the ability of one person to affect the behaviour of another person. It includes political, social and other types of power. It is always possible that a group with higher status in society or who enjoys greater wealth, also exercises more power in society. Power is positively correlated with being rich and holding key positions in the highest branches of the government and business world. In our society we observe that wealthier citizens also more likely to be politically active than poorer citizens.

Status: Status is the person's prestige, social honour or popularity in a society. Such as poets can possess immense influence on society with little economic growth. Status means ranking of groups in a society on the basis of their relative position in terms of honour or respect. Honour is a qualitative attribute which members in a status group enjoy by birth. It is ascribed status and cannot acquired by effort. Caste is a very appropriate example of status groups.

Education: Educated people are better rated and respected socially for their occupations, professions, and status while illiterate people belong to lower class.

System of Social Stratification

According to sociologists, there are two main systems of stratification, one is closed system and another is open system.

Closed system/ascribed status: Ascribed status is given by the society. It is based upon the birth of the child and not the earned one. It is basically a closed system. It does not allow people to shift levels and does not permit social relationship between levels. Caste system is basically a closed system.

Open system/achieved status: Achieved status are based on achievement, allow movement and interaction between layers and classes. In every society newer and newer professions, occupations and services keep on emerging by open competition in which every competitor can earn a place and status on the basis of his merit. Class system is an open system.

Forms of stratification

There are four basic forms of social stratification:

Slavery: Slavery is an extreme form of inequality in which some individual is literally owned by others as their property. It is the recognized division of society into slaves and citizens. Slaves had no civil or property right; the legal conditions of slave ownership had varied from society to society. It was present in almost all agrarian societies where slaves became an asset in production. In ancient Greek, slaves were recognized as forms of investment which were acquired through conquest and trade to only well-to-do citizens. Today it has almost completely disappeared.

Estate: The 'estate' system provides another form of the stratification system. The levels of the social hierarchy were called estates and was based on ownership of land. The membership of any estate status is all ascribed at birth. In India jagirdars and zamindars were the traditional estate holders. The former estate holders in rural society even today hold much power. They occupy positions of power in Panchayati Raj institutions. In modern society, the estate system has been gradually abolished.

Class: Class system is a new set of social stratification. Class is a large-scale grouping of people who share common economic resources. Class is also a person's economic position in a society. In a class system, social stratification is based on individual achievement. Property and lack of property are the basic categories of all class situations. There are mainly three types of classes, namely upper, middle, and lower.

Caste: It is most Rigid system of stratification. The social position of individuals is ascribed at birth in traditional Indian society based on their religious belief and custom. It is a hierarchy system in which one group is regarded as superior to another. Caste can be defined as a hereditary intermarrying group which determines the individual's status in the social stratification. The concept of purity and impurity are closely related with caste. The caste model of social stratification in India is regarded as highly hierarchical, closed and ascriptive.

Social stratification and inequality

The term social stratification refers to an institutionalized system of social inequality. Inequality is found in all societies irrespective of time or place. The term social inequality refers to the socially created inequalities. Stratification is a particular form of social inequality. It refers to the presence of social groups which are ranked one above the other in terms of the power, prestige and wealth. Those who belong to a particular group will have common identity. On the basis of power and wealth Inequalities, when people of our society is divided into two groups so called upper class and lower class, then lower class people are always exploited by the upper class. Hierarchy and inequality are the bases of social stratification. Hierarchy means the ordering of social unit as higher or lower, superior or inferior. Caste is the best example of

hierarchical arrangement. Inequality is another criterion of stratification which means a state of distributing the valued resources, rewards and position in society. Stratification is expressed through inequality.

In the study of stratification in Indian rural society, there were two kinds of hierarchies. The first is referred to as “sacred”, “ritual” hierarchy with brahmins at the top, untouchable at the bottom. The second kind of hierarchy is referred to political-economic with the most powerful economic and political group at the top and the least powerful economic and political group at the bottom. Also, socio-economic status is strongly related to political variables. It has been found that highly educated wealthy people pursuing prestigious white-collar occupations participate in political institutions more than less educated, poor and low-class people. People of high ascriptive status leads to high socio-economic status, high levels of political orientation and activity, but people who hold low ascriptive status are politically less active and belong to low socio-economic status.

In modern society the estate system has gradually been abolished, but stratification is not eliminated. The spread of basic goods throughout society caused stratification to become multidimensional and individualistic. Caste and class-based division restricts lower class people to claim equal status and equal rights. Lower class people deteriorated their living condition with illiteracy, unemployment, poor health, and economic status. As a result, the rich become richer and poor become poorer. The social reformers such as Mahatma Gandhi, Jyotiba Phule had taken several steps to prevail cost based system. Dr. B. R. Ambedkar also played a crucial role, which reflects in Indian constitution. The constitution offers all citizens, individually and collectively some basic freedoms. Article 12 to 35 contained in Part-III of the constitution deal with fundamental rights for all citizens. For promoting inclusive growth, the government also implemented various scheme for providing basic needs, like water, electricity, roads sanitation and housing for covering all sections of population. Various schemes such as Mahatma Gandhi National Rural Employment Guarantee Act scheme (MGNREGA), Prime Minister Employment Generation Programme (PMEGP are being implemented by the government in both rural and urban areas of the country. For social protection, under Ayushman Bharat, the national health protection scheme, ₹5,00,000 per family per year has been proposed in the union budget 2018 – 19, for secondary and tertiary care hospitalization. Several initiatives have been taken up by the Government of India to eliminate poverty, inequality and to empower the marginalized sections of the society by expanding the social security through Pradhan Mantri Suraksha Bima Yojana, Atal Pension Yojana and Pradhan Mantri Jeevan Jyoti Yojana.

Conclusion

Today in India an individual’s socio-economic and political life is not entitled by his caste position only. The constitution of India rejects the caste form of social organization and envisions new secular social order. The democratic political system sets a new ambience of social relationship in India and attempts to realize it through democratic structures and procedures. That democratic politics both in structure and process is affecting the traditional system of ritual hierarchy and the hereditary substitutability roles, positions, and privileges.

Economist can still play an important role to reduce the level of economic inequality in a society. They suggested some policy options: redistribution from those with high income to those with low income, minimum needs programme, programme for the uplift of the rural poor, fiscal policy, expand the earned income tax, improve the minimum wage etc. Some of which

are implemented successfully, and some are not implemented properly. There are many laws to abolish caste-based discrimination, such as the protection of Civil Rights Act 1955, the untouchability (offences) Act 1955 and the Schedule Caste and Schedule Tribes (prevention of atrocities) Act 1989, but still not implemented successfully in India. Many laws implemented and reforms to uplift the status of lower-class persons but still failed to ensure social equality.

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Evaluation of the political teachings of 'Panchatantra' in the context of the political science education (BA curriculum).

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Abstract: *The 'Panchatantra' is written by Pt. Vishnu Sharma. Pt. Vishnu Sharma is said to have educated three uneducated and unruly sons of the powerful and benevolent King Amarashakti of the southern Janapada in politics within six months through the interesting book 'Panchatantra.' Many stories in Panchatantra feature not only human characters but also animals and birds, imparting moral lessons. On one hand, according to Coulter, Michael, and Poyner (2007) and Sanchez (2005), storytelling within the curriculum provides more than just entertainment; it imparts education. Additionally, storytelling is a tool that helps students understand the world around them and 'Panchatantra' is one of the best examples. The teachings of Panchatantra, as a fascinating and influential work, is not included in the curriculum of any college or university undergraduate or postgraduate program today. This raises the question of whether the teachings of Panchatantra have become irrelevant and inappropriate today. This is a question that requires exploration. One possible reason could be that during the time of King Amarashakti, the political system was autocratic or, in modern terms, unitary. Whereas, since India gained independence, it follows a democratic system. These are two contrasting political systems. However, this article evaluates the political teachings of Panchatantra, which contains many political teachings that could be incorporated into the political science curriculum of a democratic political system, today in India.*

Keywords: *Panchatantra, political science curriculum, storytelling.*

INTRODUCTION:

Panchatantra:

Panchatantra, a compilation of moral tales and animal fables, imparts specific teachings in each narrative. Regarded as stories of wise conduct, the tales aim to instill fundamental principles in the reader. Faced with the task of educating the 'dud' sons within a limited six-month timeframe, Vishnu Sharma sought to enlighten them on essential aspects of wise living. The teachings encompassed understanding people, cultivating good friendships, selecting competent ministers and servants, navigating conflicts with tact and wisdom, and fostering a life of peace and harmony. The term "Panchatantra" translates to a set of five highly useful strategies, each representing a specific story:

1. Mitra-bheda: The Separation of Friends (The Lion and the Bull)
2. Mitra-lābha or Mitra-samprāpti: The Gaining of Friends (The Dove, Crow, Mouse, Tortoise, and Deer)
3. Kākolūkīyam: Of Crows and Owls (War and Peace)
4. Labdhapraṇāśam: Loss Of Gains (The Monkey and the Crocodile)
5. Aparīkṣitakāraḥ: Ill-Considered Action / Rash deeds (The Brahman and the Mongoose)

These stories predominantly take the form of dialogues, offering valuable insights into the principles of wise living through engaging and thought-provoking narratives.

Story Telling:

Storytelling holds significance not only within literacy but extends its applicability to various curriculum areas. It is consistently characterized as enjoyable, creative, responsive, active, inclusive, and flexible. The psychologist Martin Seligman (2003) conducted a study demonstrating that positive enjoyment enhances the learning process. Storytelling not only fosters creativity but also encourages children to craft their narratives.

In a bid to efficiently educate his students within a limited timeframe, Vishnu Sharma ingeniously employed the captivating stories of diverse animals and humans. Recognizing the students' lack of enthusiasm for conventional teaching methods, he adopted an exciting and entertaining approach – teaching through narration or storytelling. The characters in these fables are often animals, a choice likely driven by children's inherent fascination with animals and their unique ability to connect with them. A distinctive feature of Panchatantra lies in its frame story structure, effectively engaging readers or listeners throughout the narrative. Concentration, a crucial aspect of learning, involves active engagement with undivided attention. Vishnu Sharma aimed not only to impart knowledge but also to ensure its retention and practical application. Hence, he illustrated principles of political science and practical wisdom through stories, making the learning experience both engaging and memorable.

Political Science curriculum in BA:

The Bachelor of Arts in Political Science, commonly known as BA Political Science, is an undergraduate degree program spanning 3-4 years. This program delves into the theoretical and practical aspects of politics, offering insights into various political systems both in contemporary India and globally. The curriculum opens up diverse career opportunities in politics, government portfolios, legislation, diplomacy, and related fields, emphasizing the study of political systems, governmental issues, and political behavior.

Encompassing global and comparative politics, the course aims to instill a profound understanding of governance structures. It places a strong emphasis on honing critical thinking skills and developing research capabilities, enabling students to adeptly analyze evolving global political trends. The program unfolds over 6 semesters, with each semester delving into core topics and progressing toward advanced concepts in the dynamic field of political science.

Key components of the Political Science syllabus include:

- ★ Indian Political Thought
- ★ Classical Political Philosophy
- ★ Forms of Governance
- ★ History of Politics
- ★ Constitutional Government and Democracy in India
- ★ Public Administration
- ★ Corporate Governance
- ★ Human Rights in a Comparative Perspective
- ★ Comparative Politics
- ★ Political Analysis
- ★ Foreign Policy
- ★ Public Policy
- ★ Social Justice
- ★ Political Theory
- ★ Global Political Scenario
- ★ International Relations
- ★ International Affairs
- ★ Law
- ★ Human Rights

This comprehensive curriculum equips students with a well-rounded understanding of political science, preparing them for various roles in the ever-evolving field of politics and governance.

RATIONALE OF SELECTION OF THIS TOPIC:

The Panchatantra Tales highlights the tradition of storytelling and its importance. It presents how stories are not just for entertainment, but serves as a very powerful & impactful tool for passing on the knowledge from one generation to another. It also sets the framework for statecraft and rules of politics. Mainly it was narrated to teach the five strategies of Politics, Public administration and 'Nitisastra' (wisely code of conduct). Many stories in 'Panchatantra' feature not only human characters but also animals and birds, conveying instructive messages. However, the teachings of 'Panchatantra,' as interesting and impactful as they are, are generally not included in the curriculum of any college or university program today. This raises the question of whether the teachings of 'Panchatantra' have become irrelevant and inappropriate. So, research regarding including it in the present curriculum was much awaited.

OBJECTIVES OF THE RESEARCH:

To investigate whether:

1. Why is such a famous and popular informative book not included in the syllabus of political science?
2. What is the difference between the political teachings of Panchatantra and the current political science curriculum?
3. Can the political teachings of Panchatantra be considered for inclusion in the current political science curriculum?

RESEARCH METHODOLOGY:

The researcher has adopted two major methods in this research:

1. Content analysis
2. Critical analysis

SOURCE OF DATA COLLECTION:

The researcher has collected data from secondary sources like: textbooks, dissertations, journals, magazines, political commentary, reports, internet searches and libraries.

LITERATURE REVIEW:

Shirin Kulkarni - Panchatantra – an example of using narratives in teaching in ancient Indian education: the history of migration of Panchatantra, its content, its educational evaluation, usefulness and adaptation of its techniques in modern education. The main aim of this article is to present an ancient book with its specialties and its use in modern education. It is also important to have a look at how one can adapt the technique of narrating stories not only using morals but also using the principles of different subjects.

David Wilson - A Study on Oral Tradition as a Communication tool: The ability of man to speak and communicate distinguishes him from other beings. Human activity to communicate through speech and his intelligence, the cognitive ability to be aware of his surroundings and visualize them in his mind are the two pivotal factors in human society's progression. In it, Oral Tradition is an aspect of human society's evolution. Oral tradition has become a domain of great interest to scholars of different disciplines of knowledge today. It has a huge scope for the discipline of communication too. In the absence of script, it is a complex process of passing on information of a people's culture, custom and behavior from one generation to the next by word of mouth through stories.

Sunitha, R - A comparative and contrastive analysis of Vishnu Sharma's The Panchatantra tales and Aesop's fables: The Panchatantra Tales is a work that instructs 'niti', the art of running the kingdom and in general, to lead a successful life. The term 'niti', 'tantra' and 'yukti' are used in India with a wide scope of importance in political science. The word 'niti' means roughly the wise spectrum of life. "Niti is guiding, guidance, directing, direction, management, a manner of conducting oneself, propriety, right or moral or prudent behavior, prudent counsel, policy, political wisdom or science, political economy, state policy, statesmanship, the administration, of Government, moral philosophy, ethics, precepts for prudent and moral behavior, prudence or policy personified; leading or acquisition presenting, offering, relation support."

Tashfeen Ahmad - Improving political science degree programs in the twenty-first century: Contrary to prevailing opinions, a huge skills gap exists for filling the demand for twenty-first century political science-related careers in the public and private sector. The attainment of twenty-first century skill sets and the deployment of technology-driven teaching and learning methods are vital elements in unlocking the value of political science education and providing students with opportunities to advance their professional and career objectives.

FINDINGS:

The original manuscripts of the Panchatantra have been lost to time; its legacy endures through a plethora of commentaries. Preserved in various historical manuscripts, notable collections are housed in the Bhandarkar Library in Pune, India; the Tehran Museum of Contemporary Art in Iran; the Oxford Library and Indian Office Library in London, UK; as well as repositories in Tibet and Japan. As the most translated and adapted literary work across millennia, the Panchatantra stands as a true 'Gem of Indian literature,' earning its place as the 'crown jewel of World literature.'

Political Science, as a branch of social science, concentrates on scrutinizing the state, nation, government, politics, and policies. Aristotle succinctly labeled it as the study of the state. This discipline extensively investigates both theoretical and practical facets of politics, examining political systems, behavior, and culture. Its interdisciplinary character leads to intersections with diverse fields, including economics, law, sociology, history, anthropology, public administration, public policy, national politics, international relations, comparative politics, psychology, political organization, and political theory. By navigating these connections, Political Science furnishes a holistic comprehension of the intricate dynamics molding governance and political processes.

With the above perspective regarding studies of political science the statements from Panchatantra are relevant in political science teachings as they encapsulate timeless principles and lessons applicable to the dynamics of governance, power, and political behavior. Each story imparts wisdom that resonates with various aspects of political science, which are as follows:

These are the names of the 5 volumes in which Panchatantra is divided:

1. Mitra-laabha (Gaining Friends)

The Monkey and the Wedge:

- Relevance: Emphasizes the consequences of interference in others' affairs, reflecting the importance of respecting boundaries and non-interference in political relationships.

The Jackal and the Drum:

- Relevance: Highlights the significance of courage in political endeavors, underlining that success often requires bravery in navigating complex political landscapes.

The Fall and Rise of a Merchant:

- Relevance: Stresses the importance of treating everyone with respect, even those considered of lower status, reflecting principles of political ethics and equality.

The Foolish Sage:

- Relevance: Warns against falling for deceitful individuals, providing insights into the importance of discernment and skepticism in political decision-making.

Fighting Goats and the Jackal:

- Relevance: Advises against succumbing to greed and ignoring impending dangers, conveying the importance of foresight and ethical decision-making in politics.

The Cobra and the Crows:

- Relevance: Illustrates the potential effectiveness of strategic deception in dealing with powerful adversaries, offering insights into political strategy and diplomacy.
The Crafty Crane and the Craftier Crab:
- Relevance: Encourages the use of wit to overcome challenges, reflecting the role of strategic thinking and adaptability in political scenarios.
The Cunning Hare and the Witless Lion:
- Relevance: Highlights the strategic use of deception against wicked adversaries, reflecting principles of political strategy and conflict resolution.
The Bug and the Poor Flea:
- Relevance: Emphasizes skepticism towards false promises, applicable to political alliances and negotiations.
The Story of the Blue Jackal:
- Relevance: Conveys the repercussions of treating one's own people with scorn, reflecting political consequences of poor leadership.
The Lion, the Camel, the Jackal, and the Crow:
- Relevance: Warns against associating with wicked individuals, echoing principles of political alliances and ethical decision-making.
The Bird Pair and the Sea:
- Relevance: Highlights the potential power within seemingly timid entities, relevant to understanding the dynamics of power in political scenarios.
The Turtle that fell off the Stick:
- Relevance: Advocates for heeding advice, reflecting the importance of informed decision-making in political governance.
Tale of the Three Fishes:
- Relevance: Encourages proactive action in the face of danger, reflecting principles of crisis management and political decision-making.
The Elephant and the Sparrow:
- Relevance: Emphasizes the collective strength of even the lowly, applicable to understanding grassroots movements and collective action in politics.
The Lion and the Jackal:
- Relevance: Warns against aligning with the wicked, applicable to the analysis of political alliances and partnerships.
The Bird and the Monkey:
- Relevance: Encourages discretion in offering advice, reflecting the importance of strategic communication in political leadership.
How a Sparrow came to Grief:
- Relevance: Advocates for giving advice selectively, echoing principles of political communication and decision-making.
Right-Mind and Wrong-Mind:
- Relevance: Warns against associating with the wicked, aligning with the study of political ethics and decision-making.
The Foolish Crane and the Mongoose:

- Relevance: Advises on ensuring that solutions to problems do not worsen the situation, applicable to the analysis of policy-making and governance.
The Rat that ate Iron:
- Relevance: Advocates for a tit-for-tat approach in life, applicable to the understanding of political strategies and negotiations.
The King and the Foolish Monkey:
- Relevance: Warns against the harm a foolish friend can cause, reflecting the study of alliances and interpersonal dynamics in politics.
The Thief and the Brahmins:
- Relevance: Highlights the value of an intelligent enemy over a foolish friend, reflecting principles of strategic analysis and diplomacy.

2. Mitra-bheda (Losing Friends):

The Hermit and the Mouse:

- Relevance: Emphasizes the strategic approach to dealing with adversaries, reflecting the importance of identifying and addressing the root cause of political challenges.

Elephants and the King of Mice:

- Relevance: Warns against underestimating others based on appearances, a valuable lesson in political strategy, where alliances and adversaries may not be apparent at first glance.

Shandili and the Sesame Seeds:

- Relevance: Advises caution when presented with seemingly advantageous opportunities, a lesson applicable to political negotiations and alliances.

The Story of the Merchant's Son:

- Relevance: Encourages individuals to put in their best effort while acknowledging the role of destiny, offering insights into the unpredictable nature of political outcomes.

The Unlucky Weaver:

- Relevance: Explores the interplay between action and destiny, providing a nuanced understanding of the consequences of individual and collective actions in politics.

3. Apariṣṭakāraḥ (Acting without Thinking): Stories of Crows and Owls:

- Relevance: Advocates for discretion in political matters, emphasizing the importance of keeping counsel and avoiding unnecessary trouble.

Elephants and Hares:

- Relevance: Acknowledges the need for strategic thinking and adaptability, traits vital for survival in complex political scenarios.

The Cunning Mediator:

- Relevance: Warns against deceptive individuals pretending to be virtuous, a cautionary lesson applicable to political negotiations and mediation.

The Brahmin and the Crooks:

- Relevance: Explores the repercussions of repeated falsehoods, highlighting the importance of truth and honesty in political discourse.
The Dove and the Hunter:
- Relevance: Advocates for self-sacrifice in the pursuit of higher goals, offering insights into the complexities of decision-making in political leadership.
The Brahmin and the Cobra:
- Relevance: Warns against the destructive consequences of greed, a lesson applicable to political decision-making and resource allocation.
The Old Man, his Young Wife, and The Thief:
- Relevance: Acknowledges the potential benefits that may arise even from unexpected sources, reflecting the intricate dynamics of political alliances.

4. Labdhapraṇāśam (Loss of Gains):

- The Monkey and the Crocodile:
 - Relevance: Encourages the use of intelligence in navigating difficult situations, applicable to political strategy and crisis management.
The Greedy Cobra and the King of Frogs:
 - Relevance: Stresses the importance of fighting one's battles, offering insights into the challenges of political conflicts.
The Lion and the Foolish Donkey:
 - Relevance: Explores the success of deception with sweet words, providing a cautionary tale about political maneuvering.
The Story of the Potter:
 - Relevance: Advises individuals to remain true to themselves, reflecting principles of authenticity in political leadership.
The Lioness and the Young Jackal:
 - Relevance: Highlights the importance of self-awareness in political decision-making, emphasizing the need to act in accordance with the truth.
The Donkey and the Washerman:
 - Relevance: Advocates against pretense, offering lessons in authenticity and transparency in political engagements.
The Price of Indiscretion:
 - Relevance: Warns against disregarding good advice, emphasizing the potential consequences of foolish decision-making in politics.
The Jackal's Strategy:
 - Relevance: Encourages strategic approaches in dealing with individuals of different power dynamics, reflecting principles of political strategy.
The Dog who went Abroad:
 - Relevance: Highlights the potential impact of actions on one's close associates, offering insights into the dynamics of political relationships.

5. Kākolūkiyam (Stories of Crows and Owls):

The Brahmani and the Mongoose:

- Relevance: Encourages thoughtful decision-making and the avoidance of hasty actions, applicable to political strategy and diplomacy.

The Four Treasure-Seekers:

- Relevance: Explores the consequences of greed, providing insights into the challenges associated with political desires.

The Lion that Sprang to Life:

- Relevance: Stresses the importance of common sense over knowledge, offering lessons in practical decision-making in politics.

The Four Learned Fools:

- Relevance: Warns against pursuing empty knowledge, highlighting the importance of practical wisdom in political understanding.

The Tale of Two Fishes and a Frog:

- Relevance: Advocates swift action in the face of danger, offering insights into crisis management and quick decision-making in politics.

The Musical Donkey:

- Relevance: Emphasizes the importance of timing and appropriateness in political actions, reflecting principles of strategic political communication.

The Brahmin's Dream:

- Relevance: Advises against building unrealistic expectations, offering insights into the pitfalls

The Bird with two heads:

- Relevance: It says that “Union is Strength”, which is extremely required in politics.

The Unforgiving Monkey:

- Relevance: Advises “Greed surely brings disaster and destruction in the end”.

Each statement provides a nuanced insight into political science, touching upon themes of ethics, strategy, decision-making, and interpersonal dynamics that are integral to the study of politics.

CONCLUSION:

Panchatantra holds a pivotal role in the realm of literature, particularly for its significant contribution to the realm of political teachings. Addressing the prevalent issue of student disinterest in modern education, Panchatantra emerges as a valuable technique to rekindle students' interest in schools and education. With its blend of entertainment, wisdom, creativity, and logical thinking, Panchatantra offers a versatile approach for teachers, students, and parents alike. It serves as a guide for teachers on how to engage students in the learning process, weaving the threads of knowledge seamlessly with elements of entertainment.

RECOMMENDATIONS:

As an ancient Indian literary masterpiece, Panchatantra possesses unique qualities that make it relevant in modern education. The artful framing of stories within Panchatantra can still contribute significantly through dedicated research. This contribution has the potential to enhance and make political science graduate degrees more applicable and pertinent to contemporary contexts. In summary, Panchatantra's enduring qualities position it as a timeless resource with the capacity to enrich and improve various facets of modern education.

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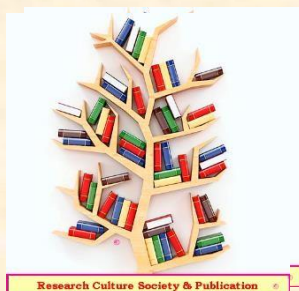
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